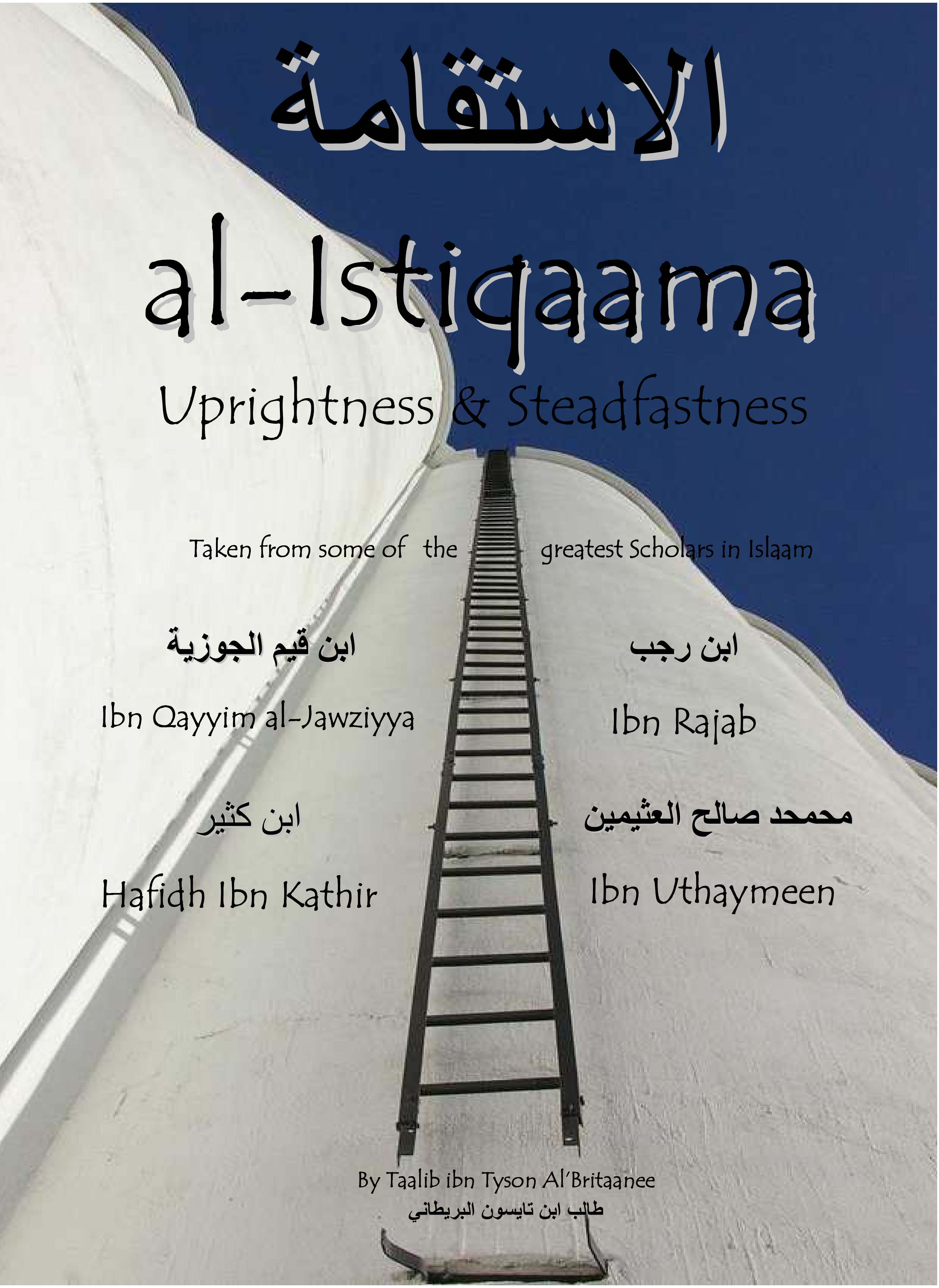


الاستقامة

al-Istiqaama

Uprightness & Steadfastness

Taken from some of the greatest Scholars in Islaam

ابن قيم الجوزية

Ibn Qayyim al-Jawziyya

ابن رجب

Ibn Rajab

ابن كثير

Hafidh Ibn Kathir

محمحد صالح العثيمين

Ibn Uthaymeen

By Taalib ibn Tyson Al'Britaanee

طالب ابن تايسون البريطاني

INTRODUCTION

Praise be to Allah the Exalted, The Most High. And peace be upon His noble Prophet and Messenger and also upon his companions and those who follow in their footsteps.

What is before your very eyes is taken from a *Khutba* (sermon done on Friday in the *Masjid*) I was asked to do in Brixton *Masjid* on a Friday five years ago. I thought it would be of some benefit if I wrote it up and put it in this web-site ; in order that I am of those who spread and convey the beautiful message of *Islaam*.

I thank Allah greatly for always helping me to be able to translate the works of our Scholars, at a time that we are in great need of more works to be out there. Specially, those that deal with the rectification of the soul or the heart.

The topic is on *Istiqaamah* : a topic which we all are in need of ; due to our slack and laziness we have with regards to our *Deen* (Religion.) Due to the importance of the topic, I don't think that my *Khutba* even covered even half of the topic and even gave the topic its due right, due to the topic being lengthy.

So I have just covered the surface of the topic and given quotes for those who want to further there studies on the subject. Like always, I try to mention the any *Hadith* in Arabic so that those who want to memorize can do so.

Lastly I thank Dawood Stanly Soyza from correcting this treatise.
May Allah make this be a benefit to my brothers and sisters and I ask Allah to make it be a proof for me and not against me in deed He has the power to do all things.

طالب بن تايسون البريطاني

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Allah the Exalted says in the holy Quraan:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ نُزُلًا مِنْ غَفُورٍ رَحِيمٍ

"Verily, those who say: "Our Lord is Allah (Alone)," and then they stand firm, on them the angels will descend (at the time of there death) (saying :)

"Fear not, nor grieve! But receive glad tidings of Paradise which you have been promised! We have been your friends in this life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you have been promised. An entertainment from (Allah,) the Oft-Forgiving, Most Merciful." [1]

Shaykh Ibn Uthaymeen (rahimahullaah) says regarding this noble Verse :

" *Istiqaama* means to adhere firmly to the *Islamic* injunctions. As commanded by Allaah – The Exalted . Together with having ikhlaas (complete sincerity to Him)

So Allah says in the holy *Quraan*:

فَاسْتَقِمْ كَمَا أُمِرْتَ

"So stand (ask Allah to make you (Muhammad) firm and straight (on the religion of Islamic Monotheism) as you have made commanded." [2]

[1] (Suratul Fussilat 30-32).

The great Imaam, Imaam As-'Shawkaanee from Yemen, mentions in his excellent *Tafsir* book about this noble Verse that the great tabi'ee Hasan Al Basri says *Istiqaama* means:

"That The slave is steadfast and firm upon what Allah the Exalted has ordered him to do, and they do this with obedience's to him and they strictly avoid and stay away from committing acts of disobedience."

Fath'Hul'Qadir : v.4 p.672 Muwa'Sasa'Tur'Rayyaan.

[2] Suratu : Hood 112

This Verse generally addresses the holy Prophet (sallahAllaahu alayhi wasallam) and his *Ummah* (his followers) ; unless there comes a proof , saying it's strictly for the holy Prophet (sallahAllaahu alayhi wasallam).

And as there's no proof that it is specific, then it's for the Prophet and his followers.

And from examples of that which is specific (i.e. for the Prophet) is the statement of Allah the Exalted:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ وَوَضَعْنَا عَنْكَ وِزْرَكَ الَّذِي أَنْقَضَ ظَهْرَك

" Have We not opened your breast for you (O Muhammad?) And removed from you, your burden, which weighed your back." [3]

And also :

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

"And indeed, We have bestowed upon you seven Al'Mathaani (seven repeatedly recited Verses,) (i.e. Suratul Al-Faatiha) and the Grand." [4]

The noble Shaykh Ibn Uthaymeen continues to say after mentioning these Verses :
" So, because there is no proof to say that the afore mentioned Verse:

(فَاسْتَقِمْ كَمَا أُمِرْتَ)

"Stand firm as you have been commanded."

(So, if there is no proof to say that this) Was just for the Prophet alone, then it shows that

[3] Suratul Sharh : 1-3

[4] Suratul Hijr : 87

it is a command for the Prophet (sallahAllaahu alayhi wasallam) and all his followers.

And this is a known principle (amongst the Scholars) that many things are built upon.

So it is upon each one to have Istiqaama as commanded by Allaah , and not to change his religion , nor to increase or decrease in the religion.

So Allah says about these people :

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ

"Verily, those who say: "Our Lord is Allah (Alone),"

This means : (they proclaim that) He (Allah) created us , and He is our Lord and the disposer of our affairs , and we are sincere to Him.

Then Allah says :

ثُمَّ اسْتَقَامُوا

" And then they stand firm."

Meaning : " Those who utter this statement (i.e. Our Lord Is Allah) and then they stand firm by observing the legislations of Allaah

تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ

" On them will the Angels descend. "

Meaning: at the time of their death.

Saying to them:

أَلَّا تَخَافُوا وَلَا تَحْزَنُوا

"Fear not nor grieve."

Meaning: fear not what you will face in the next life. Nor be grieved over your past affairs, i.e. things you have left behind you in this life.

Allah the Exalted then says:

وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

"But receive the glad tidings of paradise, which you have been promised."

Meaning : The one who says their Lord is Allah , and then is steadfast upon *Islaam* ; verily he is of the people of *Janna* (Paradise.)

Allah further goes on to say:

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

"*We have been your friends in the life of this world and are (so) in the hereafter."*

Meaning: The Angels are protectors and helpers of those who say; there Lord is Allah and then they stand firm.

The Angels help them in this world and make them firm. And they give them glad tidings , during a time of pain and hardship.

Allah next says:

وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

"There in you shall have (all) that your inner selves desire."

This means: In the next life, whatever you wish for; will be presented to you. This is because in Paradise are all the things that satisfy the heart and are pleasant for the eyes.

This is similar as Allah says in another *Surah* (chapter) of the *Quraan* regarding this:

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

"There they will have that they desire and We have more (i.e. for them a glance at Allah, the All Mighty." [5]

Then Allah says at the end of this Verse:

نُزُلًا مِنْ غَفُورٍ رَحِيمٍ

"An entertainment from the Oft-Forgiving, Most Merciful."

So Allah the Exalted bestows upon His Slaves ; a great blessing, which is forgiveness for faults , and a high station that they will be raised to.

So these noble Verses show the greatness of *Istiqaamah* (steadfastness upon ones Religion (*Islaam*)."

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5 Suratul Qaaf : 35

It is narrated that Sufyaan Ibn Abdullah (radhiyaAllaahu anhu) said to the holy Prophet (sallahAllaahu alayhi wasallam):

يا رسول الله قل لي في الاسلام قولا لا أسال عنه أحدا غيرك
قل : أمنت باالله ثم استقم

"Oh Messenger of Allah, tell me something of Islaam which I will not ask anyone else about it."
He said. "Say, 'I believe in Allah' and then stand steadfast." [6]

What the Prophet (sallahAllaahu alayhi wasallam) intended here by his statement to this companion, was not merely words (i.e. statement of the tongue,) because how many people say they believe in Allah and the next life and don't believe.

But rather, what the holy Prophet (sallahAllaahu alayhi wasallam) intended was belief in the heart and to testify with your tongue.

As it is not enough to have just belief of the heart , or merely testify with the tongue, but rather both are required.

Thus we see that the holy Prophet (sallahAllaahu alayhi wasallam) used to say when calling the people to *Islaam* :

يا أيها الناس قولوا لااله الا الله تفلحوا

" Oh people! Say Laa ilaaha illaAllaah and you will be successful."

Meaning: belief in the heart and testification of the tongue.

[6] Muslim

And the meaning of

قل أمنت بـالله

[“Say, ‘I believe in Allah’]

(As mentioned in the hadeeth of Sufyaan) is : To have belief in the oneness of Allah, to believe in His names and attributes, to practise *Ikhlaas* (sincerity), to be firm upon following the Prophet , and praying the Salaat , and paying the *Zakat* , and performing *hajj* and the likes.

Then the Prophet said:

ثم استقم

[Then stand steadfast]

This shows that there will be no steadfastness till one believes and has faith in Allah, because a condition for righteous deeds to be accepted is that faith is has to be built upon a firm foundation.

The Scholars are in agreement that for an individual’s deeds to be accepted, he has to first be a believer.” [7]

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[7] Shaykh Ibn Uthaymeen’S *Sharh Riyaad’Us’Saaliheen* v1 p390 Daarul Bas’sira

Regarding Allah's statement:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا

"Verily, those who say: "Our Lord is Allah (Alone,) and then they stand firm,"

Hafidh Ibn Rajab (rahimahullaah) says, this means :

"They do good deeds sincerely for the sake of Allah, and they obey Allah, doing what Allah has prescribed for them." [8]

Ibn Rajab goes on to mention a few sayings of the *Salaf* about the statement of Allah the Exalted :

(فَاسْتَقِمْ كَمَا أُمِرْتَ)

" Stand firm as you have been commanded. "

What Allah meant by this statement,

Qataada (rahimahullaah) says : This means, O Muhammad ! Stand firm upon what you been ordered to do.

Ath-Thawree (rahimahullaah) said it meant: Stand firm upon the *Quraan*.

Ibn Rajab (rahimahullaah) himself said it means: To tread the right path .

[8] Shaykh Saleem Hilali's checking of *Jami Ul Aloom Wal Hikam* by Ibn Rajab *Hadith* 21 p310-313

Ibn Rajab also says about the ayah that , Allah says:

ٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوه

"Therefore stand firm (take the straight path to Him (Allah) and seek forgiveness of Him." [9]

" Here , Allah orders the slave to stand firm (and to be steadfast,) but, even if the slave can be or become steadfast, he must fall short at some time.

So Allah here in this above Verse , orders him (the slave) to ask forgiveness for his shortcomings. (after ordering him to be steadfast).

And also the Prophet (sallahAllaahu alayhi wasallam) said:

اتق الله حيثما كنت . وأتبع السيئة الحسنة تمحها

" Fear Allah wherever you may be , and follow up a bad deed with a good deed : and it will wipe it out, " [10]

Ibn Rajab in his commentary to this hadeeth says : "this *Hadeeth* shows that the slave must seek forgiveness from time to time." [11]

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[9] Suratul Fussilat : 6

[10] Shaykh Al-Albaanee authenticated it *Hasan* in his *Saheeh al-Jam'i : Hadeeth* 97 v1 p81 Maktabah Islaamiya. Also for further references please refer to Shaykh Saleem al-Hilalee's checking of *Jami Ul Aloom Wal Hikam* by Ibn Rajab : *Hadeeth* 18 p.241.

[11] Shaykh Saleem al-Hilalee checking of *Jami Ul Aloom Wal Hikam Hadith* 21 p.309-313

The famous Mufassir (*Quran* commentator), Ibn Kathir (rahimahullaah) said regarding Allah's statement:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ نُزُلًا مِنْ غَفُورٍ رَحِيمٍ

" Verily, those who say: "Our Lord is Allah (Alone,) and then they stand firm, on them the angels will descend (at the time of there death) (saying :) "Fear not, nor grieve! But receive glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you have been promised. An entertainment from (Allah,) the Oft-Forgiving, Most Merciful."

Imaam Ibn Kathir says:

Ibn-Jareer recorded that Sa'id Bin Imraan said, Abu Bakr (radhiyaAllaahu anhu) said about this *Ayah:*

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا

"Verily, those who say: "Our Lord is Allah (Alone,) and then they stand firm,"

Abu Bakr (radhiyaAllaahu anhu) said :
"They are those who say, There Lord is Allah , and do not turn to other gods besides him." [12]

[12] Tafseer *At'Tabari* v21 p264

This is also the view of Mujahid, Ikrima, As'suddi and others.[13]

Ibn Kathir further says, Allah then says:

تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ

"On them the angels will descend (at the time of there death)."

Mujahid, As'suddi, Zayd Bin Aslam and his son said: this means, at the time of death. And they will say,

أَلَّا تَخَافُوا

" Fear not. "

Mujahid, Ikrima and Zayd Bin Aslam said : "This means not to fear that which you will face in the hereafter." [14]

وَلَا تَحْزَنُوا

" Nor grieve! "

Meaning : " do not grieve For what you have left behind of worldly things, children, family, wealth and debt, for we will take care of it for you."

[13] *Tafseer At'Tabari* 465

[14] *At'Tabari : pg.* 467

Allah then says:

وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

"But receive glad tidings of Paradise which you have been promised!"

So they give glad tidings to the ending of bad things and the arrival of good things.

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

"We have been your friends in the life of this world and are (so) in the Hereafter."

Ibn Kathir goes on to say this means:
The Angels will say to the believers when death approaches:
"We have been your friends, i.e., your close companions, in this world, protecting you and helping you by the command of Allah, and we will be with you in the Hereafter, keeping you from feeling lonely in your graves and when the trumpet is blown; we will reassure you on the day of Resurrection and will take you across the *Siraat* (the bridge) and bring you to the Gardens of delight.

Allah the Exalted next says:

وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ

"Therein you shall have (all) that your inner-selves desire."

Means, in Paradise you will have all that you wish for and that which will delight you.

Allah then says:

وَلَكُمْ فِيهَا مَا تَدَّعُونَ

"And therein you shall have (all) for which you have been promised."

This means that whatever you ask for, it will appear before you as you wish it to be.

Allah lastly at the end of the ayah says:

نُزُلًا مِنْ غَفُورٍ رَحِيمٍ

"An entertainment from (Allah,) the Oft-Forgiving, Most Merciful."

This means, a welcoming gift , and a blessing from the One who has forgiven your sins and The One who is Most Merciful and Kind towards you, The One who has forgiven you, concealed your faults and been Kind and Merciful to you." [15]

[15] *Tafsir* Ibn Kathir, the English version by Darussalam v8 p537-540

Ibnul Qayyim (rahimahullah) mentions many statements from the *Salaf* about the meaning of *Istiqaama* (steadfastness) by saying:

Abu Bakr (radhiyaAllaahu anhu) was asked about the meaning of *Istiqaama* , he replied ;

" That you do not associate partners with Allah."

Umar Bin Khattab (radhiyaAllaahu anhu) was asked what the meaning of *Istiqaama* means, he said:

"It is that you should be steadfast on the matters that are obligated , and to abandon the prohibitions ."

Uthman Bin Affaan (radhiyaAllaahu anhu) said the meaning of *Istiqaama* means :

" To have ikhlaas (sincerity) to Allah only ; in doing actions ."

Ali and **Ibn Abbaas** (radhiyaAllaahu anhum) were also asked what is the meaning of *Istiqaama*, to which they both replied:

"It means to fulfill your duties to Allah."

Ibn Taymiyyah (rahimahullaah) was asked and he said:

"It is to love Allah. and worshipping Him in the strictest form."

Al-Mujahid (rahimahullaah) was asked the same question and said:

"It means standing firm upon the shahadatain (the bearing witness to fact that Allah is the only true God worthy of worship and the bearing witness that Prophet Muhammad is the last and final Messenger until one meets Allah.)"

And Hasan Ul' Basri (rahimahullaah) was also asked and said:

"It is that the slave is firm upon what Allah has ordered the slave to and avoid what Allah has prohibited the slave." [16]

[16] *Madaarij'Us'Saalikeen* v2 p103-111 Daarul Kitaabul Arabi